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Review.

A Discourse, delivered at the brick church in Canandaigua, N.Y. July 4th, 1826; by A. D. Eddy, Pastor of the first Congregational Church in Canandaigua.

Much as we despise the affectation of the thousand orators who spring to light on the morning of every anniversary, and as regularly retire at night into obscurity, there is such a thing as taking a rational view of our exalted privileges as a nation; and no feeling of disgust towards a subject which has always been hackneyed and abused, should prevent us from undertaking the task.

To say nothing of our agricultural or commercial privileges—the blessings of civil and religious liberty alone, should seem sufficient to swell with gratitude the bosom of every American; and however we may be disposed to reckon them among the common bounties of Providence, the eyes of the whole civilized world are fixed upon us with intense interest. They regard the success of our institutions as forming a new era in the world, and holding forth an example, the influence of which will sooner or later be seen to undermine every fortress of arbitrary power upon the globe, and restore to the whole race of man, the same rich train of blessings which has descended upon our own happy country.

Men, in a savage state, exist of course in clans, which are perpetually hostile to each other; their leaders being chosen for their prowess in arms, and their warfare conducted on the principles of extermination. In the demi-civilized state of society, these clans become united under the reign of an arbitrary despot, whose word is law, and whose sole caprice fixes the destinies of his subjects. But in proportion as civilization advances, this reign of despotism grows milder in its features, until it assumes the character of a limited monarchy.

Thus far, however, a knowledge of the arts and sciences of civilized life will have been confined to a small number of individuals, while the mass of society remains comparatively ignorant and dependent, and incapable of self-direction. This state of things forms the basis of feudal governments, existing in lordships and principalities, where the owners of the soil receive their overgrown wealth by patrimonial inheritance; while their numerous trains of dependents live for the most part in poverty and wretchednesss. It is only by the general dissemination of knowledge, that the mass of community ever become capable of self-direction, and learn to shake off their ignominious yoke of dependence; and the establishment of the most perfect of all human governments can never be safely attempted, except where the community at large have been made to understand some of the most obvious advantages of a high state of civil liberty. These advantages are numerous and inestimable. They tend at once to redeem the great portion of community from poverty and wretchedness, and destroy the evils of overgrown wealth and power. They raise the general mass of community to the real dignity of their nature; and while they humble the pride of lords and of princes, they compensate them by the gift of a more vigorous, rational and substantial happiness.

These privileges, in their greatest extent, are held by the citizens of our own free government alone. Let us thank heaven for the boon, and never become insensible to the hand that has bestowed it.

Similar to what we have just detailed, has been the progress of religious freedom. Religion itself is, of course, a distinct thing from every form of civil government; yet the sanctions of the one, are indispensable to the support of the other. The bloody rites of idolatry serve to stimulate the savage to his deeds of vengeance. The despot feels no safety, unless he can fix his iron grasp upon the conscience of his slaves and dependents; and every monarchy on earth, whether arbitrary, or limited, is still furnished with its national religion, as a thing indispensable to its existence and stability. It is republicanism alone that fixes the bounds of religious liberty; & though she needs the aid of religion as much as any other government on earth can do, she fixes no test of sectarianism; and requires only that religion itself be made to operate diffusively throughout the ranks of community, pervading the hearts and regulating the lives of her votaries.

Politically speaking, perfect atheism would destroy the last bonds of human society; a false religion is better than none; the true religion is better than those that are false; but religion, in its purity, can scarcely answer the purpose of keeping the human mind in the bondage of arbitrary power. It may exist in the bosom of republicanism; but every where else it must be loaded with rites and ceremonies, if not adulterated with superstition and bigotry.

This truth would more evidently appear, had we sufficient leisure to trace the various changes which christianity has assumed in its connexion with the different forms of human government. In Rome, through the aid of superstition and bigotry, it was made to usurp the chair of state, and aim at universal domination; and wherever it prevailed among the nations of the earth, it bound down the heart of man in perpetual ignorance and servitude. In process of time, these bonds began to weaken, through the almost imperceptible increase of human knowledge. They were partially broken under the efforts of the first reformers, in some portions of Germany and Switzerland. —In England this work of emancipation was carried still further, under the form of episcopacy. But it was left to the numerous dissenters from this last form of an establishment, to proclaim the unalienable rights of conscience, and to attest the full claims of religious freedom.

Our nation was first peopled by dissenters, & the high privileges of our fathers have descended to us. The traces of civil government are indeed still visible in the various forms of christianity that prevail among us; but none of these forms, as a nation, do we call our own; and since they are all freed from the extraneous influence of *civil* power, their features will in time become less distinctive, till all which are truly evangelical, shall become assimilated, and every wall of partition be broken down. Even now the work is in progress. Catholicism in this country has lost nine tenths of her assumed power: Episcopacy has lost some of the highest of her dignitaries: Lutherism is still farther removed from her princely estate; while the various denominations of dissenters are vieing with each other in the maintenance of a pure form of church government, whose representative features shall best correspond with the genius of our republican institutions.

The blessings of religious freedom are incalculable; and while we remember that they have descended to us as an inheritance from our fathers, let us never forget the almighty hand which has conferred them upon us. Let us be jealous for their maintenance, and ever guard them with a watchful eye.

We have been led into the preceding reflections from a hasty perusal of the sermon before us, which contains matter of more than ordinary interest, and gives a favorable exhibition of the talents of its author.

The text is in Psalm xvi. 6, "*The lines are fallen to me in pleasant places; yea, I have a goodly heritage.*"

After a short introduction, the writer proceeds to speak of the heritage of our civil institutions, and of the blessings of religious liberty. We have so far anticipated him in these remarks, that we shall here give only two or three short extracts, as specimens of his manner.

After speaking of popular ignorance, as the basis of arbitrary governments, and of intelligence, as the safe-guard of civil liberty, he proceeds as follows:—

The world is at length awaking from the sleep of ages, and those institutions alone, are safe, which can hail with joy its resurrection. Those alone are safe, which have aided to break its slumbers, and which shall nurture and perpetuate its energies. Such, we believe, are ours: Without presumption, we may say, they are the brightest monuments of civil liberty and enlightened policy. By them was "the lesson first taught, that the way to govern man is to allow him the liberty to govern himself." This policy has grown with our nation's growth, and spread an influence from the rock, where first rested the foot of the pilgrim, throughout the habitations of man. The kingdoms of sovereignty feel it, and are trembling before it. A continent has declared itself free, and now shows to the world that it can remain so, and be happy and safe in its freedom. Another is awaking, and from its millions of degraded and abused subjects, are heard the strong and swelling murmurs of discontent, which must ere long agitate and convulse the eastern world. And as heaven changes not its purposes, and God preserves the powers at creation given, the time will come when the kingdoms of sovereignty must fall before the resistless powers of free, enlightened and liberal policy.

Passing from our civil institutions, he proceeds to point out briefly the nature and the evils of ecclesiastical establishments, and contrasts them with our milder institutions of religion:—

How unlike, then, are *our* institutions to *those*, which seek the influence and foster the pride of papal supremacy? How unlike those, which, by arbitrary edicts, frame a religion of state, its elements both of faith and practice, and bind their subjects to the profession of the one, and the obedience of the other? Is not this assuming the control of reason, and saying to intelligent beings of God, suspend your efforts and take your religion at our hands? Is not this stretching a power over the moral sensibilities of man, which God himself has left free; and saying with impious authority, suspend *your* faith, till we have taught you *our* belief.—Here are religious institutions; but they are of a nature peculiar to the dominions of hereditary supremacy and despotic power: indeed, they have an alliance here. They lend their influence and receive protection. Is not this the actual state of things at the present day? "Do we not discover that hereditary authority requires the aid and co-operation of ecclesiastical power? That having no hold on the understanding or affections of man, it must control his conscience, or fall? So on the other hand, do not those systems of religion, of which we have spoken, require the aid of civil power? While hereditary and supreme authority demands the injunctions and anathemas of the church, to check the spirit of free inquiry, ecclesiastical establishments require the physical energies of the state, to silence by force, where they cannot convince by argument.

He afterwards speaks more definitely of the institutions of our own country:—

Our *religious institutions* tend to elicit, and are now characterized by a spirit of *practical benevolence*. Their nature, resembling that of our civil economy, spreads an influence and an interest through separate, yet harmonious associations; and these associations, framed and supported like our civil compacts, excite an interest and an affection in their individual, constituent members. They are constantly guarded by the watchfulness of representative interest; not being left to the exclusive governance of church dignitaries, nor even to the united wisdom of their numerous clergy.

The tendency of these religious, representative associations, is not only favourable to the existence of our civil society, being founded on the same principles, but tend to awaken an interest in each individual, for the welfare of all. This, sanctified by the spirit of the gospel, and united with that charity which "never faileth," presents religious institutions, though in their infancy, rising to evangelize the world. They build the wastes of Zion at home, and send the heralds of salvation to distant habitations of cruelty. Their messengers of peace are seen in the wilderness of our own land, bringing back the savage to his birthright; and on the shores of Africa, consoling her children for the distress we have sent her. They are seen on the Andes, and enlightening the islands of the Pacific. They are seen on the banks of the Ganges, and the hills of Palestine, snatching the slave from his servitude, the infant from the waters, and the widow from the flames; weakening the power of Mahommed; preaching Jesus in the mosques of Turkey, and in defiance of power, building the temple of God on the mountain of Zion.

The author proceeds to show, that these institutions require and secure a hardy and industrious ministry—an intelligent and a pious ministry; and he adds, with "unmingled thankfulness and deep humility," that "they have a ministry which God pre-eminently blesses." The illustration of these topics, leads him to speak of revivals of religion as among the blessings of our goodly heritage.

But as our limits are already exhausted, we can only refer our readers to the sermon for a more extended perusal.

We owe much to the valour, the wisdom, and the piety of our ancestors, who fought and bled for us, and founded the institutions of an infant republic upon the ruins of arbitrary power; but we owe infinitely more to the Author of all our mercies, who gave them this valour, and wisdom, and piety; who taught them the principles and the advantages of civil and religious freedom, and led them to see that these required, as their indispensable safeguard, the general diffusion of knowledge, and the universal prevalence of virtuous conduct.

VISIT TO LA GRANGE,

THE SEAT OF GEN. LA FAYETTE.

A late number of the Statesman contains a most interesting letter from Mr. Carter, giving an account of his visit to the residence of Gen. La Fayette. We have extracted the most prominent parts of it for our columns.

N.Y. Rel. Chron.

A knowledge of the fact, that General La Fayette is frequently overrun with company, and that he was about to leave his country residence with his family, to pass the winter in Paris, half induced us to relinquish the idea of visiting La Grange for the present; when some of our friends returned from a similar excursion, bearing to us a most friendly note from the General, and expressing a hope that we would visit him before going to Italy. Such a kind and cordial invitation removed all doubts, and was promptly accepted.

On arriving at the chateau, the General gave us a warm reception, and presented us to his numerous and interesting family, consisting of a son, two daughters, and twelve grandchildren, with a beautiful and accomplished daughter of Count Segur, together with two or three other inmates, making in all a circle of something more than twenty. Simplicity, politeness, and affability of manners, genuine kindness of heart, and unaffected hospitality, characterise the whole group, from the patriarch himself, down to the youngest of his descendants.

The General considers himself emphatically a citizen of the American republic, and familiarly speaks of it precisely in the same way, as if he had been there born and educated. He receives a great number of American newspapers, reviews, and other publications, & regularly corresponds with many of his friends in every part of the Union.

In the course of the evening he often reverted to the scenes he had visited, and to friends with whom he had met and parted, with no expectation of ever seeing them again. He stated that during the thirteen months occupied in his tour, he travelled between sixteen and seventeen thousand miles; and that his health had been greatly improved, instead of impaired, by the necessary fatigues of such a constant scene of bustle and activity.

Before retiring to our chambers to dream only of La Grange, we examined some of the principal rooms of the chateau, our hospitable friends kindly acting as expositors. The furniture is perfectly neat, and even elegant, but bears no marks of extravagance or luxury. The ornaments are nearly all American. In the hall, at the head of the stairway, and forming the entrance to the drawing room, is a portrait of Gen. Washington, with the colours of the frigate Brandywine, (presented by Com. Morris, on his arrival at Havre), hung in graceful festoons around the almost idolized picture. On the right of the Father of his country, is a fine portrait of Franklin, copied by one of the accomplished grand-daughters of Gen. La Fayette. In a conspicuous part of the hall stands an admirable bust of President Adams, presented by Mrs. Adams, just before the General left Washington. To these are added a portrait of Com. Morris, (taken by particular request), and several pictures connected with the history of our revolution. The rotunda or drawing-room, contains, besides other decorations, a painting of the siege of Yorktown, and a portrait of Gen. Wadsworth, the revolutionary friend of La Fayette.

At 10 o'clock, which is uniformly the hour for retiring at La Grange, we took leave of the family for the night, and were shown into our bed-chambers. As is usual in French houses, furnished with fewer conveniences than this, each chamber had a bureau, or writing desk, containing an ample supply of pens, ink, and paper, together with the other appendages for scribbling, all under lock and key.

In the morning we reached the drawing-room in season, to see the members of the happy family appear one after another, and share the paternal kiss. Breakfast was served up in a large hall on the ground floor, in the usual French style, with wine and coffee after the dessert.

After breakfast was over, we walked out in company with Washington LaFayette and the whole group of ladies, to examine the exterior of the chateau, and the farm, of which scarcely a glance had been obtained. La Grange was formerly a fortified baronial castle; and notwithstanding the modifications it has undergone, much of its antique and feudal character still remains. It was once surrounded by a deep double moat, sections of which filled with water, have been preserved, and the residue filled up either for the sake of health or convenience. The edifice consists of a centre, perhaps a hundred feet in length, with two wings of about the same dimensions, and joining it at right angles.

The chateau is three stories high, plainly constructed of a hard and dark coloured stone, rendered of a deeper hue by its venerable age and long exposure to the climate. Two Gothic towers of a conical shape rise from the ends of each of the wings, and form almost the only ornament. The approach is by a winding avenue on the northern side, leading through a thick grove of evergreens and other trees, and under an arch, around which hang festoons of ivy, planted by the celebrated Charles James Fox, in one of his visits to La Grange. The beautiful plant is as green as his memory, and mantles nearly the whole facade of the chateau. An artist from our country has taken several very exact sketches of La Grange, plates of which will hereafter be published.

The farm contains five hundred acres, lying in one body, in the form of a circle, with the chateau in the centre. Great pains have been taken to round it off in this way, by exchanges of contiguous territory. The General has planted *three thousand* apple trees, which are yet small but thrifty, opening in vistas all over his plantation.

The soil of this large tract, though not perhaps remarkable for its natural fertility, has been highly improved by culture, and yields wheat with other agricultural products in abundance. It is finely wooded and watered. Washington La Fayette (whose name perhaps I use somewhat too familiarly for the sake of distinction) is much engaged in constructing an ice-house, upon the plan of some of those he saw in our country. In short, nearly all the improvements of La Grange, now in progress, are according to *American* models.

On our return from this delightful promenade, the General himself accompanied us to the farm-yard. A range of buildings extends quite round an open area, containing perhaps an acre of ground. The first of these is the granary, which was once a chapel, and the turret of which is yet left standing. Men were at work in winnowing wheat of an excellent quality. The second department is appropriated to all kinds of poultry, among which are wild geese from the banks of the Mississippi. A flock of about a thousand merinos, prettily feeding at their long ranges of cribs, occupied another portion of the buildings. It was odd enough to see the little lambs bearing on their backs the same name, which had graced our triumphal arches; and to see the hero himself doting upon the construction of a new kind of *piggery*, upon a plan recommended in the American Farmer.

In making the circuit, we next came to the farm-house, kitchen and dairy, the walls of which are ornamented with a map of the whole plantation, designating the ground appropriated to each department. Then follow the pens containing several rare species of animals, among which are wild turkies and partridges from the United States, (intended if possible, to be domesticated), ducks which came as a present from the Garden of Plants at Paris, and a pair of beautiful Mexican pheasants. For the latter, and for the American partridge, a new house is going up, to be artificially warmed by a stove. To these animals may be added a dog from Washington, and a raccoon from our forests, who are inmates of the chateau, instead of the farm-yard. The latter is so tame, as to play about the parlour, and climb up into the General's lap.

At 5 o'clock the bell called us to dinner, which was bountiful, and served up without any formal parade.

On retiring to the drawing-room, a large folio volume, bound with red morocco, and richly gilt, was found lying on the table.—It was presented to the General just before he sailed from Washington; and contains a transcript of all the addresses to him by the authorities of *New-York*. The specimens of ornamental penmanship are certainly elegant, and have excited general admiration at the chateau.

After tea, the ladies favoured us with a great variety of songs, and music upon the piano, which they played with much taste and skill. Among the musical pieces, was one or two composed in the United States, during the General's visit.

At 9 o'clock in the evening, we manifested an intention to return to Rose that night, and set out for Paris next morning, desirous that if the hospitality of the family were not already exhausted by a visit, which seemed too long to strangers who had no other claim than simply that of being Americans, a share of it might be reserved for others, upon the republican principle of equality. But at La Grange, feelings of generosity and kindness towards even the humblest citizen of the United States know no bounds.—Favour after favour descends spontaneously upon the visitant, like the dew. Pretexts as plausible as genuine hospitality requires, were urged with a politeness that could not be resisted, and the result was a happy prolongation of our visit.

After breakfast the following morning, the General conducted us to his library, which is on the third floor, in one corner of the chateau. In the antichamber and the apartment itself, are several likenesses of his friends, transatlantic as well as European; and in several neat cases, on which the utmost care had been bestowed, are deposited all the little presents he has received from our countrymen, from the sacred memorials of his beloved Washington, down to the humblest pledges of gratitude and esteem collected in his late tour. The whole makes an extensive museum, which is guarded with more vigilance, and is shown by the family with more delight, than would apparently be felt in exhibiting the costliest collection of diamonds. All the articles were taken out of their places for our inspection; and the history of them detailed with a familiarity, which proved how much they are valued.

The library itself contains about two volumes of well selected books. A large proportion of these were presented by his friends. One compartment is filled entirely with American works, containing a majority of our best publications.

Having passed an hour or two in the library, and glanced at its interesting contents, we took another long walk with the ladies over the farm, pursuing a different route from what had been taken on the preceding day, and treading many a by-path in a long circuit through the wood lands. In the course of this promenade, one of the daughters of Gen. La Fayette gave me a circumstantial account of his imprisonment at Olmutzs, and of the sufferings both of himself and family. The story is long, and its leading incidents would not be new to any of my readers.

In the midst of walks, conversations, and

enjoyments like these, the hour of dinner again came round. By this time, our places at the table had been as perfectly learned, as if we had become permanent inmates of the chateau. Another evening of music and social pleasure was added to the sum of our happiness. At 8 or 9 o'clock, an intention was again signified to go to Rose, in readiness for the diligence the next morning. "But it would be madness to go to the hotel that night, where the accommodations were not good; besides, it was snowing, and the weather was unpleasant. A servant should be sent to engage places for us, and it would be easy to reach the village by 8 o'clock, the hour for the departure of the coach on the following day." In vain were any suggestions opposed to these kind persuasions; and at ten o'clock, we retired for the third night to the chambers of the chateau.

The next morning, at 7, we found both the General and his son in the drawing room, before us, with coffee upon the table, and his own coach at the door, in readiness to take us to Rose. In a few minutes more, a cordial grasp of the hand and the parting benediction of the patriarch, produced a state of feeling, which on our part admitted of few words; and we left La Grange with a full conviction, that if there is a paradise on earth, it must be found in the domestic, unsophisticated, and innocent delights of such a family.

From the Missionary Herald.

SANDWICH ISLANDERS.

TRAITS IN THE NATIVE CHARACTER.

[One evening in June, four native families were suddenly deprived of their dwellings by fire, which occasioned the following scene, in which the selfishness of man, when uninfluenced by the Gospel, is very strongly exhibited.]

For a man, says Mr. Richards, whose house is on fire, to receive any assistance from his neighbors, is a thing unknown in the Sandwich Islands, unless the neighbour be a relation. On the contrary, as soon as a house is seen on fire, it is the sole object of every one who sees it, to plunder as much as possible. The grass, of which the thatching is composed, burns so rapidly, that the large timber of the frame has hardly time to take fire, before the grass is consumed. A large part of the timber, therefore, might be saved; but so greedy are the people to rob the man of every thing, that they seize the sticks of the house while they are on fire, and are seen running in every direction with the fire sparkling on their backs. I saw two men, that were considerably burnt by trying to carry burning timber. When I went, in the morning, I found the owners of the houses, with their families, sitting on mats, in the open air, where they had all slept during the night. The people were collected round them, but not from sympathy, or kindness. The destitute families were rather the subjects of ridicule than of pity.

I returned to our house; but at noon took four *maros* in my hand, and went again to the spot. I found the families as before, except that they had a sheet of thin tapa drawn as an awning over their heads, to screen them from the very oppressive heat of the sun, which was now vertical. There were at least two hundred people standing around them. I stood on the stump of a cocoa-nut tree, and invited their attention.

I said to them, "I have seen a company in my own country, collected on an occasion like this. They assembled together, because they loved those who had suffered loss, and wished to do them good."

I also gave them a particular account of the exertions in America to save buildings after they take fire; and if that cannot be done, to save furniture. I told them, too, of the kindness of the people in making large presents to the persons, whose houses were burnt, and sometimes building new houses for them. I expressed my wish that it might be so here.

I then turned, and gave to each of the men under the awning, a *maro*, saying to them, "Here, take these *maros*. I love you. I came to your island to do you good. I sympathize with you in your loss; and as a testimony of my sympathy, I make you this present."

I then said to the people, "Why are you so cruel to your neighbours? Where did you get your cruel hearts? Do you obey your old gods? Did they tell you to be cruel to the poor and needy? Listen to me, and I will tell you about a new religion. I will tell you about a God that is kind." I then contrasted the religion of the Bible with their old religion, and intreated the people to make a wise choice between them. I closed my address, by referring to the end of the world, *when the elements shall melt with fervent heat; the earth, also, and the things that are therein shall be burned up*; when we shall all be without house or dwelling place, and be entirely dependent on the mercy of God.

When I finished my address, the people scattered, and it was told from one to another what I had done and said, so that, by sunset, almost every person in Lahaina had the whole history of the affair. The people all seemed astonished at my making the presents, for they could assign no cause for it. Some said, "What a fool this foreigner is, to make presents to these poor men!" Others said, "He has *maros* enough; why should he not give them?" Others said, "He expects they will give him something by and by; the foreigners are all cunning men." A few said with much coldness, "Perhaps he is kind." As I was returning, many questions were asked me. One inquired with much earnestness, "Did you think those men were chiefs?" I answered, "No." He inquired again, with increasing interest, "But what have they ever given you?" I told him, "Nothing." Said he, "They are poor men, very poor; why do you give any thing to them?" I told him I gave because they were poor; but this reason he could not understand. It is indeed universally true here, that those who give, do it hoping to receive as much again.

Religious Intelligence.

MISSIONARY SOCIETIES AMONG THE HEATHEN.

At the anniversary of the London Missionary Society in May last, the Rev. Mr. Ellis, from the South Sea islands, gave a most interesting account of the formation of missionary associations among the christianized inhabitants. The following are extracts from his narration:—

In May, 1819, the first auxiliary missionary society was formed at Eimeo. I never shall forget the day. It was fair, and the sky cloudless, and long before the hour of meeting came, the house of God was thronged, and multitudes could not approach the door. A spacious row of lofty cocoa-nut trees grew near, and underneath their shade the people were directed to assemble. An elder brother preached on this occasion, and afterwards, the King, Pomare, addressed the thousands of his subjects, who were seated around him on the grass; compared their present with their former state; called their attention to the means which had produced the change; reminded them of the labor, cost and suffering they and their forefathers had endured under the influence of idolatry; and asked if they did not think they could do something towards sending the gospel to those who yet were strangers to its blessings; saying, "Let each man determine for himself; let there be no compulsion but that of duty and of sympathy; but if we think we can devote a part of the fruit of the trees to send the gospel to the ignorant, let us have a society." And when at the close of his address he said, "Shall we contribute a little of our time, and a little of what we enjoy, to cause the word of God to grow in every land?" the listening throng instantly elevated in the air, amidst the rustling of their matting dresses, upwards of two thousand naked arms, to signify assent from as many generous and willing hearts.

In the succeeding year a similar society was formed in Huahine, where I laboured several years, and every island now has its auxiliary missionary society, and the second week in May, when their anniversary is kept, the natives hail it as a time of jubilee. Their ordinary avocations are suspended, and for the public meetings, I have known them take down their chapel walls, and from the edges of the roof, which was supported by pillars, spread out a shade of platted leaves, that the assembled multitudes, who sought in vain admittance to the area of the building, might participate in the pleasures of the day. The walls indeed were not so solid as the sides of that in which we now are met, but were formed of large bamboos or slender poles. To these meetings all repair: The parent takes his child; the son conducts his aged parents thither; and on the day of public meeting, I have seen the halt, the lame, the blind, and many an aged and withered form, on which the sun had not shone for many a long day, carried by their friends or children to be present at the annual meeting of the missionary society. On those occasions I have often been delighted to see kings, and chiefs & priests, and warriors, assembled, and to hear them in bold and affecting strains proclaim their gratitude and joy at the success of the word of God, and animate each other to greater interest, and to increased fervent prayer for its more wide diffusion. Silver and gold they have none, but have hearts that feel, and hands that labour willingly; they have fertile lands and fruitful trees; and at the time appointed bring the produce of the soil, in oil or arrow root or cotton, as their subscriptions, to be sent to England, as they express it, "to buy money with," that missionaries may be sent to heathen lands.

They stop not here, but have sent native teachers from their several churches to the islands of Raivavai in the south, to the Sandwich islands in the north, the Palliser islands and the Marquesas in the east, and to the isles called Harvey islands, in the west, most of whom are highly useful in their work. O! it was an animating sight to see a young, intelligent and active native, leaving the cottage of his fathers, the bread-fruit grove, the plantain bower, the spot, where over his head, in infant days, the lofty cocoa had waved its plumes with every passing breeze, and go to distant islands to teach the gospel of Jesus Christ.

The Jews.—The report of the committee of the London Jews' Society, states, that—

Soon after the last anniversary meeting, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parishchurch of St. Andrews. In becoming a Christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous, of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has consequently received the ordinance of baptism at Exeter. Mr. Alexander has removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

Two other Jews have also been baptized during the year; one at Exeter, by Rev. Matthew Vicars, and the other at Redcliffe church, Bristol, by the Rev. M. Whish. In both cases, due caution appears to have been used in admitting the candidates to the holy ordinance; and the friends of the cause may reasonably hope, as doubtless they will earnestly pray, that they may prove to be "Israelites indeed, in whom is no guile."

The report then proceeds to notice the proceedings of the society in foreign parts. These are on the whole encouraging; tho' it is obvious that the society has great need of continued faith and patience. They however who firmly believe that all Israel shall be saved, will earnestly strive, and yet patiently wait, for that time when the veil shall be taken from their hearts.

Departure of Missionaries.—During the months of May and June, several missionaries left England, sent out by the London Society to different stations in the pagan world. Among them, on the first of May, Rev. John Smith, A. M. and Mrs. Smith, appointed to Malacca; the Rev. A. Lillie, and Mrs. Lillie, appointed to Belgaum; and Mr. (printer) and Mrs. Paine, appointed to Bellary; sailed from Portsmouth for India.

On the same day, Rev. Dr. Morrison, Mrs. Morrison, and three children, sailed from Gravesend for China.

On Friday, the 5th of May, Rev. David Johns, appointed to succeed the late Mr. Jeffreys, at Ambatoumanga; and Mrs. Johns, Mr. James Cameron, carpenter, and Mrs. Cameron, Mr. John Cummins, cotton spinner, and Roloun Baloun, one of the native youths of Madagascar, who has finished his education at Manchester, and who has also learnt the art of weaving and dying cotton; sailed for Madagascar.

On Tuesday, June 20, the Rev. J. D. Pearson, of Chinsurah, who has been in this country since April, 1824, for the benefit of his health, and which, through divine goodness is so far improved as to warrant his return to his station in India: Rev. James Robertson, appointed to Benares; and Rev. Jacob Tomlin, B. A. appointed to Malacca, sailed from the Downs for Calcutta.—*Rel. Messenger.*

Association of Missionaries in the Choctaw and Chickasaw Nations.—The missionaries to the Choctaw and Chickasaw nations, have formed an association under the above title, the object of which is to promote mutual edification, to strengthen each other by counsel and prayer, and to concert measures for the advancement of the cause in which they are engaged. They propose to meet annually, in the month of September. A meeting was held in May last, at Monroe, in the Chickasaw nation. From the Chickasaw mission, which is under the care of the synod of South-Carolina and Georgia, there were present, the Rev. Thomas C. Stewart, Rev. Hugh Wilson, Rev. Wm. Blair, and Messrs. Turner and Wilson: From the Cherokee mission, under the care of the Board of Foreign Missions, the Rev. Samuel A. Worcester; and from the Choctaw mission, also under the care of that Board, the Rev. Cyrus Kingsbury, Rev. A. Wright, Rev. C. Byington, and Mr. Ebenezer Bliss.

The preciousness of such seasons no one can fully estimate, except the missionary himself; and we trust they will prove not only a source of personal comfort to the missionaries, but be of essential benefit to the cause in which they are engaged.

The following is a specimen of the practical questions which occupied their attention:—

How can we best promote a high and happy state of pious affections?

How can we best promote union of feeling and action?

How much importance should be attached to the acquisition of the native languages?

What can we do for the great mass of Indian population?

Theological Seminaries.—It appears from several late publications, that the list of Theological Seminaries in the United States, recently given in the Evangelical Lutheran Intelligencer, was quite imperfect. *Four* others are to be added to the number, viz:—Congregational Church of New England, at Bangor, Maine; do. do. at Yale College, Ct.; Unitarian Congregational church, at Harvard College, Cambridge, Ms.; and one of the Baptist Church in Illinois, very recently established.—*N. Y. Rel. Chron.*

In the State Prison in New York city, the duties of the chaplain have devolved on the Rev. Mr. Stanford, a venerable man, more than seventy years of age, who has been relied upon to supply the following institutions, containing the following number of inmates: State Prison, more than six hundred: Penitentiary, more than three hundred: Bridewell, from one to two hundred: Debtor's Jail, number variable: City Hospital, from one to four hundred: Alms House, from one to two thousand. Vast as is the praise and honour of this worthy and venerable man, who preaches regularly at least ten times a week, how inadequate is the provision of religious instruction for all these humane and criminal institutions.—Clergymen from the city sometimes preach at the State Prison.

Revivals.

The present state of the revival within the limits of the Oneida Presbytery, is in some respects peculiar. In a few of the places, where the work has been powerful, the general interest has partially subsided: new cases of conversion have become infrequent; many of those who are under conviction, are found either to linger, or to go back into the world; and some of the meetings which were once thronged with attendants, are now almost deserted. Yet, with all this, there appears to be a spirit of prayer among the more devoted professors, which should seem to indicate that the time of the ingathering of souls has not yet ceased; and that rich blessings are still in store, just ready to descend upon us. Are these latter indications delusory? Or have not some of the individuals who were engaged in the cause, taken off their armour, and let down their watch? We ask not what is the state of those cold professors who have all along stood aloof from the work; for we have seen the work go forward without them; and it might still go forward, perhaps, though these were to be given up to perpetual barrenness. But we ask whether some, whose pious exhortations and fervent prayers are still remembered; whose daily conversation was in heaven; whose every action was in the fear of God, and whose very countenances indicated that they held communion with him—we ask, and we ask with emphasis, whether some of these have not so changed their conduct, as to give the multitude occasion to call their sincerity in question; and whether they have not given decisive evidence, so far as actions can do it, that they have become tired of the service, and made up their minds, for the present, to withhold their labour, and to withdraw their influence?

These questions should not be answered by the mere rendering of excuses. Let us not be told of business, or journeying, or ill health, or example, or discouragement: The world know how to estimate these. The plain question is, whether many of us have not given to the world, as individuals, a practical illustration of fickleness and insincerity; whether we have not, and do not at this moment, exhibit the strong symptoms of desertion and alienation from the cause we profess to love? Such conduct is awfully reprehensible. However we may think to settle the matter with our own consciences, our conduct in the eye of the world is still the same. The enemies of religion will be sure to draw their own inferences from these visible appearances, and we ourselves shall one day see that our excuses were vain and fallacious in the extreme.

What should we think of an army of soldiers, who had almost gained the battle, were they one by one to lay down their arms in the midst of the engagement? Or if when the enemy were upon the point of rushing forward with a strong reinforcement, two-thirds of the camp were to withdraw themselves on the pretence that the conflict was over, or that their own private business demanded their attention? Supposing they were to do this thing deliberately, and at their leisure; such conduct could not secure even the miserable plea of cowardice. Every one, whether friend or foe, would pronounce it to be treason. And yet in what respect would such conduct differ from that which we have just been describing? Ah, when the Redeemer comes to be thus publicly wounded in the house of his friends, and this in the time of such infinite hazard on the one hand, and such melting love and condescension on the other; no wonder that at such a time the enemy should begin to triumph, and the sincere friends of the cause to grow faint-hearted and weary. But the Christian's motto is onward; and in the present circumstances, no personal sacrifices for the cause should be considered too great; and while we have any strength left, any energies unappropriated, let us go onward in the strength of the Lord, nor cease from the pursuit. Let our faith in the promises of God be unwavering; and, knowing that our strength is made perfect in weakness, let us not be disheartened by appearances.

We continue to hear encouraging accounts from Auburn; and the excitement there is becoming very great.

At Oxford, Chenango co. a revival has been some time in progress; and the latest accounts represent it as increasing in interest and extent.

The Baptist Register says, that the number added to the Baptist church in Whitesboro, during the late revival, is seventy-six.

"In Farmington, Ct. we are told," says the N. Y. R. Chronicle, "that a most interesting state of feeling exists on the all important subject of religion. At Hartford, too, it is said that more excitement exists among Christians than has done for sometime, and it is hoped their prayers will prevail, and issue in an outpouring of the Spirit."

A friend writes us from Springfield, Mass. that the religious attention continues there; though the work is slow and silent in its progress.

The Christian Watchman mentions that a revival has lately commenced in a Baptist society in Lancaster, Mass.

We are rejoiced to learn that the revival in Danville still continues to progress. In addition to the 24 mentioned in our last, three adult persons were baptized, on a profession of their faith in Christ, on the last Sabbath in July; and during the last week, we are informed, twelve more obtained a hope of the pardon of their sins, and are rejoicing in the Saviour. The work commenced in the College, where it still continues; but it has spread through the whole town and neighborhood. We hope some of our friends in that place will favor us with a detailed account of the Lord's doings amongst them.—*Kentucky paper.*

A correspondent of the Columbian Star states that a work of grace commenced in the Little River church, Loudon co. Va. in 1824, to which 41 have been added.

A correspondent of the same paper informs, that for 15 months past, there has been a revival in Springtown church, N. C. which still continues with great power. 39 have been baptized.

WESTERN RECORDER.

UTICA: TUESDAY, SEPTEMBER 5, 1826.

Means for the Prevention of Intemperance.—The journals of the day are busily engaged in discussing means for the prevention and suppression of intemperance. This is well; but we are sorry to say that the discussion thus far has not taken hold of the extreme difficulties of the subject. The following prescription, which appears in the American Baptist Magazine, for instance, is good as far as it goes; but it seems designed chiefly for the next generation:—

1. Give children a good education. Ignorance and drunkenness are very frequently concomitant evils.
2. Sabbath School instruction.
3. Full employment in early life. When a person has nothing to do, he will invariably do something worse than nothing.
4. Make home a happy place. Parents and children should conspire to render the domestic fireside the dearest place on earth.
5. Let parents be particular as to the company with which they permit their children to associate.
6. Teach them that the physical effects of intemperate drinking are highly injurious.
7. Let parents set an example of the strictest temperance.
8. Encourage the laborious part of community to deposit their surplus wages in the Savings Banks.

The Massachusetts Society for the suppression of intemperance have gone a step farther. They recommend to the churches of every denomination to form themselves into associations, in order to discourage the use of ardent spirits by entire abstinence. "Let each individual," say they, "enter into an agreement, not to keep in his house, never to use himself, and never to offer to his friends, any spiritous liquor of any kind, nor upon any occasion."

With a single exception in favour of medicinal purposes, this recommendation, if it could be *generally reduced to practice*, would prove operative to a considerable extent; and though it would not irradicate the evil, it would greatly lessen it.

We have also seen somewhere, a proposal for erecting a hospital for the reception of such confirmed drunkards as are rendered insane by the constant practice of intoxication. But the unhappiness of this device is, that the proposed remedy, in most instances, would come too late. No person of humanity would be likely to send a connexion of his to such a place, till reformation had become almost hopeless. It might also be made a question of some importance, whether persons of this character, while running at large, would not do more towards deterring others from intemperance, by daily exhibiting it to the public in its odiousness, than would counterbalance the convenience of having them put out of sight, or even the small prospect of their *partial* reformation and recovery at the hospital. Were all the reeling and staggering and raving and wallowing in the mire, to be struck off from the visible rolls of drunkenness, the vice itself might appear less odious and degrading: Yet in proportion as this effect was realised, would be the increase of temptations to indulgence; so that the hospital would serve in this way as little else than an apology for the vice itself.

But supposing that all these methods of reform were to prove measurably operative; yet how should we provide against *fashionable* intoxication in high life, the influence of which is seen to descend through all the subordinate ranks of the imitative and aspiring community of worldlings? This is an evil of immense magnitude, and one that is far more prolific than is generally supposed. It exists among the rich, the gay, the high-minded, and the "worshipful," to a greater extent than any person of common observation would ever dream of: And from an acquaintance more or less extended in five different states in the Union, we can assert without fear of contradiction, that this vice, in some of its less odious forms, pervades our parties of pleasure and circles of amusement, and our jams and dinner parties, to an extent which is truly alarming. Leave the whole portion of community entirely to itself, and inebriate hospitals would at length become as necessary in this country, as foundling hospitals once were in the dissolute metropolis of France.

But setting this influential class of citizens aside, there are still distressing cases unprovided for, where the individuals move in the middle ranks of society. Intemperance is seen to steal unawares, and by degrees to fasten its hold upon men, whose virtues and talents have endeared them to us, and whose standing in community has been such as to command our highest respect. How are these to be successfully won back to the ranks of abstinence? In the parental relation, too, how shall the first beginnings of this vice be suppressed in a tender father by the hands of an affectionate son, who alone has made the sad discovery? A father, too, who was once religiously inclined, and whose precepts and exhortations to a life of godliness and sobriety are still remembered? Is such a father to receive admonition in the person of his son, and to be told that he is in danger of becoming a drunkard? Or shall the son see him sinking fast to endless perdition, without giving the alarm?

We have not dwelt on these difficulties for the purpose of discouraging effort. But if any thing of an effective nature is to be done, let us look at the whole length and breadth of the evil, that we may prescribe accordingly.

Sunday School Examination.—The annual examination of the Sunday School attached to the Presbyterian churches in this village, took place last Sabbath evening, in presence of a large and gratified assembly. The blessing which has de-

scended on these schools, for the year past, was not to be forgotten on this occasion; and a tribute of thanksgiving doubtless ascended from many a heart, on witnessing the interesting ceremonies of the evening. Particulars are reserved for the next Sunday School Visitant.

Oneida Presbytery.—The meeting of the Oneida Presbytery, which was notified a few weeks ago, takes place to-day in Whitesboro', at 11 o'clock, A. M. The special object is, to consider "*what measures can be adopted towards elevating the standard of Christian feeling and practice, in the churches within their bounds:*" An object sufficiently important, one would think, to enlist all the talent, and awaken all the energies of the Presbytery.

Missionary Association.—The second annual meeting of the Gentlemen's Missionary Association in Utica, took place on Monday evening the 7th ult. at the session room, at the close of the concert of prayer. After the meeting was opened by prayer, the following gentlemen were chosen as officers for the year ensuing:—

Apollos Cooper, *President.*
Thomas Goodsell, *Vice President.*
Thomas Hastings, *Secretary.*
John Bradish, *Treasurer.*
Chas. Hastings, 1st ward, } *Collectors.*
Wm. B. Gray, 2d do. }
Geo. S. Wilson, 3d do. }

Origin of Societies.—The Christian Watchman gives a short sketch of the origin of the London Missionary Society, and of the Baptist mission to India, from which it appears that the former originated in a suggestion of Dr. Ryland, communicated about thirty-three years ago, at a meeting among some Christian friends at his own house, among whom was Rev. Dr. Bogue; and that the latter society had its origin in a conversation of Mr. Wm. Carey with a friend in Birmingham, nearly forty years ago, when he was about twenty-five years of age. "Behold how great a matter a little fire kindleth." Such grand results from such trivial causes as these, should encourage every Christian to activity in the service of his Divine Master.

American Missionaries.—Mr. Slater and wife, and Miss Purchase, took leave of their friends in Worcester co. Massachusetts, a few days ago, for the purpose of removing to the Cary mission station, among the Patawatomie Indians in Michigan.

Rev. Joseph Brewster, late a tutor in Yale College, is shortly to leave this country as a missionary to Palestine.

Rev. Eustace Carey, who left Calcutta, a year or two ago, was so far restored to health on the 20th June last, as to *preach* before the London Baptist Missionary Society.

Rev. Dr. Marshman, missionary at Serampore, also arrived at London on the 17th June, and was present at the same meeting. It was nearly 27 years since he last sailed for India.

Rev. Mr. Vail.—This gentleman, who has resided among the Osage Indians at the Union station, for these six years past, is now in Connecticut, spending a few weeks, by direction of the Board of Commissioners, in diffusing among the churches a more perfect knowledge of the state of Indian Missions. By the union which has lately taken place between the American Board of Commissioners and the United Foreign Missionary Society, the charge of all the Indian stations now devolves upon the American Board.

Sabbath Breaking in Oneida Co.—We have been credibly informed, that no less than *thirty carriages* were seen going in the direction of Trenton Falls, on the Sabbath, a short time since. *Quere.* How many of them must have passed through this village? The owner of the establishment at the Falls has been a famous Unitarian minister.

Postage—Evangelists.—We have learnt incidentally, that postage bills are becoming a serious article with some of our evangelists, who are receiving a multitude of letters by mail.—Now what if all who write to them, were to make it a rule to pay their own postage? The account then would stand thus:—A. B. C. and D. might all write on the same day, at the expense of 1*s.* each; while *E.* who received their communications, would be saved a charge of 50 cents; no trifling charge to be repeated daily.

Western Sunday School Union.—The anniversary of the Western Sunday School Union, will take place to-morrow (Wednesday) evening, in the 1st Presbyterian church in this village. The President will take the chair precisely at seven o'clock.

The annual meeting of the Female Missionary Society of the Western District, takes place to-day, in the village of Clinton.

Spirit of Prayer—By Hannah More.—A new edition of this valuable work has just issued from the press of Cummings, Hilliard & Co. Boston.

The Editor of this paper acknowledges the receipt of the following donation to the American Colonization Society, being a collection taken on the 4th July:—

From the Baptist Society, in Fenner, Madison county, $4 30

The obituary notice sent us by H. S. D. will be published next week.

Political.

FOREIGN.

Latest from England.—By the arrival of the packet ship Cambria, Capt. Robinson, at Philadelphia, in 38 days from London, papers have been received. The distress of that large portion of the community who depend on the manufactories for support, is by no means mitigated. On the contrary, it is fearfully increased.

The distress of the Spitalfield weavers equals in intensity those of their brethren in the north of England. More than 9000 of them depend on public contributions for their support; and the fountains of private charity seemed nearly exhausted. But for a fresh donation of 1000*l.* from his Majesty, the committee must have ceased their labours on the 20th of July.

At Manchester, such is the situation of the manufacturers, that the workmen have actually consented to work for one third of their previous wages, and it is stated that some of the work yields the women and children only one penny per day.

The distress in the manufacturing districts of Scotland, exceeds, perhaps, that of Lancashire or any part of England. It is stated, for example, in a letter from Glasgow, that in the small town of Maybole, in Ayrshire, the inhabitants of which only amounted to 3000, there are 1768 persons out of employment.

By the contents of the German papers, it appears that in Poland, there is abundance of corn; but very different is the state of Sweden, where a failure of the harvest and a consequent scarcity are fully expected. Besides this calamity, distressing ravages were committed by fire in various parts of the country.

London, *July* 23.

Manufacturing Distress.—There never was such an appaling and awful aspect before us. If things continue many months as they are at present, there must be a rebellion before Christmas. 1773 and 1792, are nothing in comparison with 1826, when the extent of commerce and the increase of population are taken into consideration. A cramped circulation, and the destruction of credit and confidence, which it will take years to restore, have paralised every department of commerce, and brought the country to a state of misery and despair.

In the north, the merchants are losing by every engagement: In their own defence they are obliged to turn off all their hands. The manufacturers do not get the price of the raw materials for their manufactured goods, and are obliged to turn off their hands. There is no employment for the labouring classes, and young men of good sober habits and moral principles are willing to do any thing, however slavish, to gain a couple of shillings a week. Every prudent man is reducing his establishment and curtailing his expenses; and many of the most respectable members of society are anxiously thinking how they are to gain a miserable pittance.

Low woollen goods, for the North American market, sold last week at Huddersfield, 10 to 20 per cent lower than they have been known for the last sixty years! In fact, no words can paint the distresses of Lancashire and the West Riding of Yorkshire.

We can state on the very best authority, that a manufacturer in the silk and worsted trade, not far from the metropolis, has given intimation to ministers, that he can no longer continue his business without certain ruin, and that he must discharge the whole of his workmen, as soon as they have finished the work in hand.

Every branch of business appears to be rapidly declining, or in a state of inactivity amounting to absolute stagnation.

Distress in Ireland.—The distress in Ireland is not confined to the poor weavers; the highest trees of the forest are bending to the storm; men who have passed through a long life with honour to themselves, and solid advantage to their country, are obliged to yield to the heavy pressure of the times. Names to-day and yesterday are mentioned which command every man's sympathy and respect.

A failure was announced to the commercial world yesterday which created very general surprise and regret. The house had for several years, ranked among the most respectable in the city. We understand that the sum for which the firm has stopped, is close upon 200,000*l.*

Portugal.—The recent measures of the Emperor of Brazil, Don Pedro, have already produced greater effects than many had anticipated, and may mark an important era in the affairs of Europe. His course has been so equivocal for several years, that conjecture has been repeatedly baffled. When he declared the independence of Brazil, and lavished his undutiful letters on his father, he was supposed to have renounced all hopes of favour from his parents or his country; and the reconciliation which took place a few months since, was considered an evidence of his entering into the views of the Holy Alliance. The transmission of the crown of Portugal to him on the death of his father, was a source of great surprise, for the eyes of Europe were said to be turned in another direction. This was succeeded by other unlooked for events; the prompt rejection of the crown by the Emperor, the appointment of a regent, and the promulgation of a constitution for the kingdom. The late news from Lisbon, of the adoption of that constitution in Portugal, and a quiet revolution in the system of government, is still more surprising than the rest, and betrays a cautious and a powerful hand, which was kept concealed until its work was accomplished. If these measures should result in good, the Emperor will never receive the credit of it; for every instance of liberality he shows in Europe, he contradicts in America. Here he is regarded as the only friend of the Holy Alliance on this side of the Atlantic; and there he takes a bold and decisive step, more calculated than any other he could have adopted, to thwart their plans, to alarm their fears, to embroil them with their subjects, and to endanger their thrones. Ostensibly, Don Pedro has not consulted the wishes of England in his late measures; but the present ministry of that country are not so anxious to publish their plans prematurely, as finally to compass them. The constitution will be highly welcome to Portugal; and if guaranteed by Great Britain, it will be a heavy weight in the scale against the allies.—*N. Y. D. Adv.*

Russian Population.—In 1462, the empire contained 18,594 square miles; in 1515, 37,137; in 1584, 125,465; in 1645, 254,381; in 1689, 263,900, and 19,000,000 inhabitants; in 1725 its extent was 273,815 square miles, with 20,000,000 inhabitants; in 1763, at the accession of Catharine II. 319,538 square miles, and 25,000,000 inhabitants; at her death, in 1796, 331,830 square miles, and 33,000,000 inhabitants; at the present time, 367,494 square miles, and 50,000,000 inhabitants.—*Pan. Miscellany.*

It is curious that Borghese, the brother in-law of Napoleon, (having married his sister, the beautiful Pauline), should be selected by the Pope as Ambassador to a Bourbon Prince, on the French throne. Such, however, are the vicissitudes of politics. The object of this mission is to testify to the French monarch his holiness' gratitude for the protection afforded to the papal navy from the attacks of the African corsairs, and to present him with a service of Mosaic. Such an embassy some years ago would have excited no little surprise. At present the old political antipathies of Europe seem to be completely forgotten.—*Demo. Press.*

Panama Congress.—Extract of a letter from Panama to a gentleman in Kingston, Jamaica, dated 10th July:—

"We have here the Mexican legation to the grand American Assembly, Messrs. Michelona and Domingues, with their Secretary, Guerra, on the arrival of whom it was agreed upon to instal the said Assembly on the 15th of the present month. We believe that this extraordinary occurrence will call the attention of Europe, and occasion some variation in the political machinations, which some cabinets have entertained with respect to the Colombian world."

Capt. Parry is to be sent on another voyage to the polar seas, in the ship Hecla. The Hecla will take out her boats, or small vessels, of a peculiar construction, in which Capt. Parry and a part of the Hecla's officers and men are to attempt actually to reach the north pole, leaving the Hecla in the neighborhood of Spitzbergen. This attempt is to be made on the suggestion of the Royal Society.

DOMESTIC.

Atlantic & Pacific Canal.—Col. Charles De Beneski, on Thursday last, waited on the President at Quincy, with dispatches from our commercial agent at Guatimala, authenticating the intelligence of the execution of a contract on the 17th June last, between the federal republic of Central America, and a certain company formed in New York, for the purpose of effecting a navigable communication between the Atlantic and Pacific oceans, through Nicaragua, one of the states of Central America. The contemplated route is by the river St. John, into the lake of Nicaragua; whence from its western extremity, a canal will be cut for about seventeen miles to the Pacific. The government of Central America called for proposals for such an undertaking about a year since, and several companies have been formed, it is said, in Europe, for the purpose, and have presented their claims. The company with whom the contract is now made, are to have the right of toll and certain exclusive privileges, which the persons interested think of great value. It is supposed that the undertaking will receive countenance from the government of the United States. The persons now composing the company in New York, propose to extend it through all parts of the Union, making it as much as possible a national concern, and will apply to Congress, it is said, for incorporation, by the name of "The Central American and United States Atlantic and Pacific Junction Canal Company," with a capital of $5,000,000. The undertakers are very sanguine as to the practicability of the scheme, and the profit of the speculation, as well as the national and commercial advantages to be derived from its execution. We understand they mean shortly to solicit the co-operation of our capitalists, and exhibit a detailed exposition of their views.—*Boston D. Adv.*

Cure for Stammering.—We have seen with our own eyes, we have heard with our own ears, or we could not believe it. One of the greatest blessings of the age, is that discovered by Mrs. Leigh, by which the most inveterate stammerers can be restored to perfect speech. We had heard much of this; but we have now seen and heard its effect. Mr. William H. Bryan, of this city, well known to the public as a young man of talents, but whose mental powers in conversation were almost entirely frustrated in consequence of the worst kind of stammering, has been perfectly cured at the institution of Mrs. Leigh and Dr. C. C. Yates, in New York, and has returned home to his friends, with whom he can now converse as fluently as any man. This case should confirm the hopes of the doubting, and enliven the feelings of those who are similarly afflicted; for they have only to seek relief, and it is afforded.—*Albany D. Adv.*

Building in New York.—The New York Gazette states, that at least *eighteen hundred* houses and stores are going up in that city, most of which will be ready for tenants on the first of November. These are exclusive of the public buildings, which are numerous, and partially finished.

Survey of the Susquehannah.—Col. De Witt Clinton, Jun. principal engineer, with a corps of eleven others, has commenced at Cooperstown the survey of the Susquehannah river, with instructions to proceed as far down as Chenango Point. The three first days the corps progressed nine miles, in which distance the fall did not exceed thirty feet; and no obstacles to canaling were encountered. The examination is to be full and minute, and will occupy, it is calculated, about forty days.—*Ithaca Jour.*

The old North River company having withdrawn their boats from running, the Chancellor Livingston, James Kent, and Saratoga, will be sold at auction on the 5th October next.

The total amount of timber which arrived at Albany, principally from the Champlain canal, from the 28th August to the 1st of September inst. was five millions of feet.

At the Yearly Meeting, Newport, (R. I.) of the Society of Friends, for New England, *one thousand dollars* was raised, by subscription, to aid in colonizing the slaves who have fallen by inheritance into the hands of members of the Society, in North Carolina, where the manumission of slaves is prohibited, unless they are sent out of the state.

The New-York Mercantile Advertiser says, we understand letters have been received from Lima, which announce that President Bolivar has entered into a marriage covenant with Miss Hart, of Saybrook, Connecticut, sister of the lady of Commodore Hull, of the frigate United States. Miss Hart accompanied her sister on the present cruize of that frigate.

I. B. Desha.—The Cincinnati Gazette states, that this miserable wretch died on Sunday, 13th ult. in the jail in Kentucky, of the wound inflicted on himself some weeks since.

The Lower-Canada papers repeat the rumor, on the authority of private accounts, that the law on colonial restrictions is so far repealed, as to admit American pot and pearl ashes shipped through Canada, upon the same principles as Canadian manufactured.—*Buffalo Jour.*

Corn.—The papers from the south complain of the great scarcity of corn. The South Carolina Spectator of the 10th ult. says, "there never was such a want of corn since the days that Jacob sent his sons to Egypt for it. It readily sells in Cheraw at *two dollars a bushel!* The scarcity is attributed to the cotton mania which prevailed last year, when fields of growing corn were ploughed up to plant the *speculated* article.

A handsome diploma has been designed for the Pilgrim Society of Massachusetts. It contains a view of Plymouth coast and harbor, as they probably appeared at the landing of the pilgrims; and below is added a drawing of the town as it now appears. The monumental edifice at Plymouth is not yet completed; and the subscription is still open for donations, as well as for new members.

The Post-master-General, in advertising his late proposals for carrying the mail, stipulates the following restriction on the contractors:—"Should a contractor or his agent engage in the transmission of commercial information by express on his route, *more rapidly than the mail*, he shall forfeit his contract."

A Boston paper contains the following paragraph:—

"*Posthumous Papers.*—A gentleman informs us, and says he has unquestionable authority for the statement, that Thomas Paine, near the close of his life, committed to the care of Mr. Jefferson, to be disposed of as Mr. J. should think proper, a manuscript work, entitled "The Religion of the Sun." Is it known whether such a manuscript was left by Mr. Jefferson among his papers? and if so, what disposition is to be made of it?"

It is recommended by another paper, that in case Mr. Jefferson did not destroy the deposit, it be burnt by the common hangman.

A Yearly Sacrifice.—About fifty persons, says the Maine Baptist Herald, were killed by the careless firing of cannon, on the 4th of July last, besides about as many more rendered cripples for life!

Queries.—Would not the term *Yearly Sacrifice*, be more appropriate than *Independence*, applied to the 4th of July? How much less does this sacrifice (both in the number of its victims, and in its folly) fall short of that rendered to Juggernaut by the *heathen?*

Miss Patsey Morris, of Louisiana county, Va. lately deceased, has liberated all her slaves, about sixteen, with a request that they should be sent to Liberia. She has also left five hundred dollars to fit them out, and defray the expenses of their passage.

Among the visitors at Saratoga Springs, is a lady only 27 years old, who is accompanied by her daughter and grand-daughter, aged ten months. She is probably the youngest grandmother in the country, and the group attract much attention.—*Alb. D. Adv.*

Superstition.—Miss Jones, daughter of Capt. Jones, of the U. S. navy, has taken the black veil at Georgetown, and thus immured herself in a convent for life.

The following melancholy confession is taken from the back of a $20 Planter's Bank note, and no doubt drawn forth by awful experience. It is *distressingly pathetic* indeed: "Go, go! Twelve months ago, I was worth two thousand of your amount; but alas, to-day I am not worth one dollar. O Cotton! Cotton!! Cotton!!!

Sav. Georgian.

Early Progress.—On Monday last, four lads, fom 10 to 15 years of age, were examined on the charge of being *common drunkards* and *vagabonds!* The case was clearly proved. Three of them were sentenced to the house of correction for four months, and one for six months.

[*Bost. Courier.*

The friends of the late Rev. *James Richards*, missionary to Ceylon, will be glad to learn that one of his children has recently arrived in this country, and been sent to his paternal grandfather, in Plainfield, Mass. He is 9 years of age. His father died in August, 1822. His mother married the Rev. Mr. Knight, an English Episcopal missionary in Ceylon, and died in April, 1825. She left several children besides this son, who remain with their step-father.—*Rec. & Telegraph.*

ORDINATION.

In Rush, Monroe county, N. Y. on the 24th ult. Rev. *Erie Prince*, as an evangelist, by the Genesee Consociation. Introductory prayer by Mr. Kendrick: Sermon by Mr. Whittlesey, from 2d Tim. 4: 2—"*Preach the word:*" Ordaining prayer by Mr. Taylor: Charge by Mr. Squires: Right hand of fellowship by Mr. Thorp; and concluding prayer by Mr. Sedgwick. The exercises were interesting.—*Com.*

The Rev. Mr. Price, as we learn from another correspondent, has in view the labours of the ministry in the new settling districts of Michigan, under the superintendence of the American Home Missionary Society; and reference was made to the probable scene of his future labors, in his consecration to the sacred office.—He goes out with the prayers and benediction of the churches, to the trials, privations and responsibilities incident to the scene of his labours, to build a resting place in the wilderness for the ark of the Lord.

R.C. Bishop of N.Y.—The Rev. Mr. *Dubois*, of Maryland, has been nominated by the see of Rome, Roman Catholic Bishop of New York.

NOTICE.

The Faculty of the Theological Seminary, Andover, to prevent the recurrence of mistakes which have often been made, think proper to publish a brief statement respecting the terms of admission into the Seminary.

The regular time of examination for admission is the beginning of the winter term, which is six weeks from the fourth Wednesday in September.

As the classical studies commence, and as the assignment of rooms is made, immediately after this examination, any one must sustain a considerable inconvenience from being admitted at a later time.

Every candidate for admission must produce to the faculty, before examination, satisfactory testimonials, from persons of information and respectability, stating that in their opinion he possesses good natural and acquired talents: that he has been regularly educated at College, or has otherwise made literary acquisitions, which, as preparatory to theological studies, are substantially equivalent to a liberal education; stating also, that he sustains a fair moral character, and is in full communion with some Christian church; or if he has not made a public profession of religion, that he is hopefully possessed of personal piety.

The candidate is besides to be examined in the learned languages, and in respect to the evidences of his piety, and his motives in pursuing theological studies. When he is admitted, he is to subscribe a declaration, that it is his serious intention to devote himself to the work of the christian ministry; unless in some peculiar case, the making of this declaration on the part of a pious applicant should be suspended by consent of the Trustees, or their Committee.

In addition to the above testimonials, when any one expects to apply for the benefits of the charitable foundation, he must present satisfactory certificates from respectable men acquainted with his circumstances, that he is destitute of means to support himself.

It is requested that the publishers of newspapers, and of periodical journals, who are friendly to the object of this communication, will insert the above notice; and that officers of colleges, and other gentlemen concerned in giving testimonials to theological students, will preserve it, and conform to its conditions, in preparing these papers.

E. PORTER, in behalf of the Faculty.
Theo. Seminary, Andover, Aug. 10, 1826.

MARRIED,

In Geneva, on the 23d ult. by Rev. Dr. Axtell, *Eurotas P. Hastings*, Esq. of Detroit, President of the Bank of Michigan, to Mrs. *Philena Moody*, of Geneva.

DEATHS.

At Carthagena, on the 24th of July, Hon. *Richard Anderson*, U. States minister to Colombia. He was on his way to Panama, as one of the commissioners of the great American Congress.

In England, May 6th, *Daniel Oliver*, Esq. 82, son of the Hon. Andrew Oliver, formerly Lieutenant Governor of the province of Massachusetts Bay. He graduated at Cambridge in 1762, with the class of which Chief Justice Dana and Gov. Gerry were members.

In Goffstown, N. H. Mr. *John Pattee*, aged 90. Mr. P. served in the French war, under the noted Major Rodgers, forming one of his company of Rangers, and suffered much in various excursions by extreme hunger and peril, and also served his country in the revolutionary war; he was never subjected to the necessity of medical aid until his last sickness.

In Kentucky, the 13th ult. Col. *James Johnson*, member of Congress from that state.

On the 14th ult. at her residence in Fluvana county, Va. Mrs. *Lucy Wood*, aged 88, one of the last surviving sisters of the celebrated Patrick Henry.

In Lubec, Col. *Lemuel Trescott*, in the 76th year of his age. Col. T. was an officer in our revolutionary war, and from its commencement till its close, a faithful, vigilant and able soldier.

In Lexington, Mr. *Ebenezer Munroe*, aged 88, one of the remaining few who composed the company of militia which met the British on the plains of Lexington on the ever memorable nineteenth of April, 1775, and who, as is inscribed on the monument near the spot, "nobly dared to be free."

In New-York, on the 22d ult. Mr. *Samuel Congar*, in the 74th year of his age. In early manhood, he marched with Montgomery to the attack on Quebec, and was a sharer in the glorious though dangerous events of the campaign of 1765.

In Ashville, N. C. Rev. *Lyman Whitney*, 30. He was born in Marlborough, Vt. and received his education at Middlebury and Andover. He had been a preacher upwards of four years; had travelled extensively in the western and southern states, and had been employed a part of the time, in the service of the Missionary Society of Connecticut.

In Iredell co. N. C. on the 25th July, Rev. *James Hall*, D. D. aged 82 years. He was for many years an able, zealous, and successful minister of the gospel.

At Batavia, Ohio, on the 25th July, Mr. *Jeremiah C. Cleaveland*, aged 32, son of the late Rev. Aaron Cleaveland, of Norwich, Ct.

In Canandaigua, on the 28th ult. Mr. *John Titus*, formerly a respectable merchant in New-York, aged 69.

Patent Cast Steel Bells,

FOR SALE—A. Curtice, *Agent*,

OFFICE in Kirkland's building, corner of Hotel & Liberty-streets, near the canal, where a *model* in operation may be seen.

BELLS for Churches and other purposes, and especially those already contracted for in this part of the state, will be furnished at this place. One of these Bells, weighing 60 pounds, has lately been erected on the court-house in this town; it can be heard from three to four miles. Another of 160 pounds will shortly be exhibited.

Utica, August 16, 1826. 12 3w

Dry Goods & Groceries.

JOHN CAMP & Co. No. 93, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

FEMALE SEMINARY.

AT the large and elegant brick building west of the Catholic Church, well known as one of the most pleasant situations in the village of Utica, will commence on the 4th of September, the first quarter of the Female Seminary, under the care of Rev. Jason Allen, who can accommodate a number of young Ladies in his family, where particular attention will be paid to their manners, as well as to their moral and religious improvement, and no pains will be spared to fit them for respectability and usefulness.

Instruction will be given in the Seminary, in all the various branches included in a competent female education.

☞ Reference to Rev. Mr. Aikin, Rev. Mr. Brace, Dr. Goodsell, Dr. Burge, or Walter King, Esq.

Utica, Aug. 15, 1826. 3w111.

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the New-York Commercial Advertiser.

THE BIBLE.

BY THE AUTHOR OF LEISURE HOURS AT SEA.

"*This is a true saying, and worthy of all acceptation.*"

This little book I'd rather own,
Than all the gold and gems
That e'er in monarch's coffers shone—
Than all their diadems:
Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful, to ambition's eye,
His blood-wrung spoils must gleam,
When death's uplifted hand is nigh,
His life, a vanish'd dream:
Then hear him, with his gasping breath,
For one poor moment crave;
Fool! wouldst thou stay the arm of death?
Ask of thy gold to save?

No, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health;
But here a blessed balm appears
To heal the deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.

Here he who died on Calvary's tree,
Hath made that promise blest,
"Ye heavy laden, come to me,
"And I will give you rest;
"A bruised reed I will not break,
"A contrite heart despise;
"My burden's light, and all who take
"My yoke, shall win the skies."

DIFFERENT DEPARTMENTS IN MUSIC.
NO. X.

From what has been said on the subject of national peculiarities in music, we are led to consider a distinction of great moment which we have all along had in our eye, but which has been disregarded by the generality of musicians. We allude to the distinction which has special reference to the *direct moral influence* of music, both on the cultivators and the hearers.

The man who wishes to make himself eminent in the art of music, that he may gain wealth and celebrity, and the highest measure of personal gratification, goes immediately to the German and Italian models, and dwells upon them with such industry and enthusiasm, as in time, to lose his power of relishing any thing else. He sees so much genius, and invention, and fire and pathos, mixed with so much science and intricacy, that before he is aware, he comes not only to despise every other species of music, but to make a merit of doing so, and to operate to such an extent on the feelings of the real and the would-be amateurs, as to enlist a great majority of them in his favour, and afterwards to wage war against the rest of the community for their fancied stupidity. Nor is this the whole of the evil. The majority of community actually become, through this means, as stupid as they had at first been supposed to be. All soon discover that the music has little or no power over their sympathies; they are confounded by its intricacy; its science and invention pass with them for affectation and pedantry; and as for its fire and genius and conception, they are as yet too ignorant of the art, to recognize in these qualities, any thing but unmeaning rhapsody and childish extravagance. As a natural consequence, multitudes will affect to *speak civilly* while they *inwardly despise* the art—many will modestly conclude that they have no natural taste for music; numbers here and there will become unsuccessful copyists of that which they never can understand; and by far the greatest portion of the sober minded inhabitants will come to the conclusion that their own taste is necessarily peculiar; and in endeavouring to please themselves with what they consider the unsophisticated beauties of the art; they will recur to the opposite extreme, seize upon the most vulgar specimens in circulation, and give countenance to the thousands of illiterate and profligate teachers and composers, and thus produce continually, a powerful re-action against the exertions of scientific cultivators.

This is in fact a true picture of the present state of the art in this country, in England, in some of the provinces of France, and in many of the principalities in Germany. It is a state of things which seems to demand a speedy and efficient remedy, but which will continue to grow worse and worse till some radical changes can be effected in the general system of management.

The leading cultivators of the art, may affect to despise the position which we have now taken for fear their "craft" will be in danger; but this position will still remain true; for it is founded both upon philosophy and universal experience.

What is there in the general system of cultivation, we ask, which will lead the enthusiast in the art to look down upon the common sense of community; or that will lead the mass of community by degrees to adopt their standard in the full simplicity of their hearts? Nothing at all. The difficulties are constantly becoming greater; and we are bold to say, that unless some middle course in favour of chaste simplicity can be struck out and pursued, our population will become in the strictest sense of the word unmusical; and will continue to undervalue all the most important traits of the art.

Communication.

For the Western Recorder.

A TOAST.

"*The Clergy—While they respect public opinion, public opinion will repect them.*"

MR. HASTINGS—Taking up a newspaper a few days since, I saw with some surprise, that the above sentiment was given in a toast at the late anniversary celebration of Independence. Surely our countrymen are growing wiser. Here is a sort of independence that exceeds every thing!

I had supposed that "the clergy," instead of being the mere retailers of "public opinion," in things connected with morality or religion, were to be considered the special guardians of virtue and piety; that they were to strengthen public sentiment where it was right, and to oppose it where it was wrong. There is a passage of scripture, which "the clergy" consider as addressed to them, which says—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give the warning from me;" and it is added, if the watchman disobey this command, "the wicked man shall die in his wickedness; but his blood will I require at the watchman's hand." This, as well as many other passages of similar import, they consider as solemn warnings to them, not to pay implicit obedience to the mandates of "public opinion;" not to go with the multitude to do evil; not to daub with untempered morter, or to speak peace where the Lord hath not spoken peace.

A case very much in point may be found in 1st Kings, last chapt. Here no less than four hundred prophets united in strengthening Ahab in his determination to go up to battle against Ramoth-Gilead, and in giving him assurance of success. Yet Ahab was prevailed upon by Jehoshaphat, to send for a prophet of the Lord, Micaiah, the son of Imlah—Ahab at the same time declaring that he hated him because he did not prophesy good concerning him, but evil. The messenger who was dispatched to bring Micaiah before the king, like a very *prudent* man, advised the prophet not to be too *precise*, saying, "Now the words of the prophets declare good unto the king with one mouth: Let thy word, I pray thee, be like one of them, and speak that which is good." Yet Micaiah, although he was fully apprised by his liberal minded adviser, what public opinion was, gave this very uncourteous answer—"As the Lord liveth, what the Lord saith unto me, that will I speak." Now although this answer may have manifested an utter disregard of *public opinion*, and savoured much of the uncomplying spirit occasionally seen among professors at the present day, I am still apprehensive that the character of Micaiah stands as fair on the sacred page, if not in "*public opinion*," as that of those whose liberality of sentiment led them "to prophecy smooth things." The writer of the toast, however, would have branded Micaiah as an imprudent fellow, and given all credit to the four hundred who published lies, and urged their king onward to inevitable destruction.

Your's, &c. C.

Miscellaneous.

From the Albany Argus.

PRIZE ESSAY.

The multiplicity of spelling books, and the contrariety of opinion prevailing amongst their respective authors and the public, having tended very much to perplex and retard rudimental learning, it is deemed to be a desideratum to produce, by general consent, such a selection from existing works, or such suggested improvements of them, as shall obviate many of the difficulties of this sort. It is therefore proposed to give

☞ *One hundred dollars* to the person who shall write the best Essay or Criticism, on the different spelling books now in use; to be awarded by the three following persons, viz: His excellency Gov. Clinton, A. C. Flagg, Esq. acting superintendent of common schools, and T. Romeyn Beck, M. D. principal of the Albany Academy, who will examine the different essays which may be submitted to them for inspection.

2. The Essays submitted, must include criticisms on the following spelling books, viz: Dilworth and Perry, printed in Brookfield; Mavor, Niagara, U. C.; Murray, Webster, Picket, Little, and Wiggins, New-York; Alexander, Hudson; Bradley, Windsor, Vt.; Mayo, Baltimore; May, Watertown; Hull, Utica; Cummings, Boston or New-York; Marshall, Saratoga or Bellows Falls; Crandall, Cooperstown or Buffalo; Byerly, Conaby and Burhans, Philadelphia; Haven, Windsor; Cobb, Ithaca; Jones, New York; Sears, Rochester; Hawes, Portland; Bentley, Hudson and Poughkeepsie; Torrey, Philadelphia; Kelley, Boston; Bolles, New-London, and Williams, Hamilton.

3. The Essay or Criticism must constitute a thorough exposition of the arrangement and classification of the lessons, the principles of orthography and orthoepy of each work; and a full and minute exposition of the errors in spelling, pronunciation, and in the accentuation or division of syllables, which may appear in each or all of the different works referred to.

4. Mr. Webster's spelling book being more generally used, & consequently more generally known, than any other in the United States, it is proposed that the principles of orthography and orthoepy laid down by its author, and the arrangement and classification of the lessons, should first be minutely investigated and noticed, together with the errors, if any, in spelling, pronunciation, or accentuation, and a full and just comparison of it with other spelling books which preceded and succeeded it in this country.

5. An exposition of the principles of orthography and orthoepy of each work, and the arrangement and classification of the lessons, must be given in separate divisions; and those works, the authors of which profess to follow Walker's Dictionary, must be compared with that, and the errors, if any, in spelling, pronunciation, or accentuation, minutely stated in reference to each work.

6. The Essays which may be submitted, must be sealed and forwarded on or before the first of January next, by mail or otherwise, (post paid), to the editor of the Albany Argus, Albany, N. Y. by whom they will be presented to the judges named above, who will, as soon as practicable, meet and examine the same, and decide according to their best judgment, in which they will be governed by the following principles, viz. That essay which shall appear to have been produced by the closest attention to, and investigation of, the different works, and shall be written in an *impartial* manner, will be considered the best.

7. The name of the writer of the best essay, will or will not be made known to the public, as the author may wish.

Many literary men have given their sanction to the spelling book which is used immediately in the vicinity in which they reside; who, had they been well acquainted with *all* of the other works, would not have approved of that particular one. It cannot be expected that every person can examine a spelling book *comparatively*, not having access to *all* of the different publications: He must, therefore, decide *partially*, altho' no doubt, *sincerely*, *candidly*, and *honestly*. Hence the importance of an essay or criticism on the different spelling books, and an exposition of the principles of each, in arrangement, orthography and orthoepy. It is believed that it will be also highly beneficial to the community at large; for whilst it is difficult to point out any other mode so likely to correct existing errors, it will at the same time enable each citizen to judge of every work comparatively and with decision. It is a reasonable hope that those who have leisure and talents to engage in the production of the proposed Essay, will do so with care and diligence.

☞ Editors in the several states in the Union, friendly to this important investigation, are requested to give this article one or two insertions in their respective papers. Arrangements will be made, as soon as the decision of the judges shall be made known to the editors of the Albany Argus, to have the approved Essay printed in a pamphlet form, and distributed throughout the United States, or to secure its publication in the several public journals.

JOHN ELWES, Esq.

The mother of Mr. Elwes, to save the expense of living, starved herself to death, with a jointure of 100,000*l*. At the age of 12, he left his books, and was always so ignorant as to be obliged to depend upon his memory for a knowledge of his property. The first years of his life were spent in common extravagances, and he persevered in his habits of gaming till the loss of 3,000*l*. at one sitting, indisposed him to such hazards. Even while thus wasting thousands at a throw, he would walk 20 miles through the rain and mud to save a shilling. His penurious habits were not then to be compared with those of an uncle whom he visited. The practice of Elwes on these visits was, to change his garb, go on foot, quarrel for every farthing, dine on a bone, and go to bed at sunset, to save candles. By such arts, he so successfully initiated himself into the old man's favour, that he received his whole property, 250,000*l*. at his death. Mr. Elwes, at the age of forty, was thus possessed of about 500,000*l*. With this enormous wealth he began his most extreme parsimony. He would ride sixty miles, feed his horse with grass on the way side, and himself with two boiled eggs, stored in his pocket for the journey. He was sent three terms to the House of Commons, and preserved there all his economy.

He wore for many years a wig he found in a ditch; and after that became unserviceable, found wearing his hair only, the cheapest. He was at one time discovered in one of his own houses in London, dying with hunger, his only servant having died suddenly. In the latter part of his life, with a property of 800,000*l*. he fancied himself in danger of actual penury. He was often heard in the night uttering the most piteous exclamations against the imaginary robbers. The passion at last became a mania, and in this helples state he died.—*Cadet.*

ANECDOTE ON PREACHING.

The following conversation is related in Mr. Cecil's Memoirs of Newton. Mr. N. had a friend "who affected great accuracy in his discourses; and who," on a Sabbath in his hearing, "had nearly occupied an hour on several laboured and nice distinctions made in his subject. As he had a high estimation of Mr. N.'s judgment, he enquired of him as they were walking home, whether he thought the distinctions just now insisted on were full and judicious.—Mr. N. said he thought them not *full*, as a very important one had been omitted.—"What can that be?" said the minister, "for I had taken more than ordinary care to enumerate them fully." "I think not," replied Mr. N. "for when many of your congregation had travelled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between *meat* and *bones*."

DEVOTION IN CHILDHOOD.

Christian parents hear their children *say* prayers, but do not always teach them to *pray*. Children over six years of age may be taught the important duty of secret prayer. As first impressions never fade away, how interested should parents be to form an early habit of devotion in their offspring. No one will long persevere in private devotions from habit only. In Scotland it is not unfrequent for parents to ask their children regularly if they have been by themselves, meaning, to make an extemporaneous prayer. When youth learn, by experience, the nature of prayer, they will take a more lively interest in family and church devotions.—*Ch. Register.*

REMINISCENCE.

In 1799, when the tidings of the news of the death of the great Washington, first President of the United States, was received in Boston, the "*Sons of the Pilgrims*" were celebrating in Concert hall, the anniversary of the first landing of the Fathers. The company, all standing, were singing a hymn, written for the occasion, which closed with this stanza:—

"Hail, *Pilgrim Fathers* of our race,
With grateful hearts your toils we trace;
Oft as this *native day* returns,
We'll pay due honors to your urns:"

When the tolling of the bells announced the melancholy tidings to the citizens. The effect was electrical. Each one soon knew the cause; the singing ceased; the company continued standing in expressive silence. Judge Davis traced with his pencil, the following additional stanza to the hymn:—

"Ah! while we gather round your urn,
Join your blest band, great Washington:
Hark to that *knell!* A nation's sighs
Waft his pure spirit to the skies."

This stanza was sung, and the company retired in sadness, each one to his home.

Survey of the South-American Coast.

The Adventure and Beagle, surveying and discovery vessels, under the command of Capt. King, sailed from Plymouth, Eng. June 22d. They are bound on a most interesting expedition; and from its peculiar nature, a great accession of information is likely to result to the natural and scientific, as well as to the nautical and astronomical world. From Capt. King's important surveys of New-Holland, a few years since, which were executed in a manner highly creditable to himself, and satisfactory to the Lords of the Admiralty, he has been selected to command these vessels. The former vessel has nine, and the latter three chronometers, so that the longitudinal position of the places they visit may be ascertained with the greatest accuracy. The officers are instructed to make collections of all new and rare specimens of natural history; and these, which are to be considered the property of the public, will probably be deposited, on the return of the vessels, in the British Museum. As they are to proceed along the coast of La Plata, Paraguay, Patagonia and Terra del Fuego, around Cape Horn, &c. we may easily conceive that their labors will be most arduous and anxious.—They have, therefore, been furnished with every thing to contribute to the health, comfort, and convenience of the crews.—*Plymouth Journal.*

Napoleon's Son, in 1825.

In the upper part of his face, namely, his nose, eyes, and forehead, he is extremely like his father; his jaws, mouth, &c. are truly Austrian, that is, large and full. His complexion is light, and his forehead is higher than Napoleon's, which was remarkably low. He was of an idle disposition, they told me, and that it was very difficult to make him apply himself, except to mathematics, the only branch of study to which he showed any inclination. When young, his great amusements were mischievous practical jokes, many of which he played off upon his august grandfather, (with whom he is a great favourite), such as filling his boots with gravel, tying the skirts of his coat to the chair, &c.—*London Magazine.*

Some people think by writing or saying much, to gain much applause; and will accordingly make use of a great number of words to express their meaning on some slight subjects, whereas brevity is what renders a writer or speaker interesting, and should be studied as much as possible.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories, Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider. &c. S. & A. PECKHAM.

Utica, 8th mo. 22d, 1826. 12w6

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 1tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next. at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 38 and 39, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.